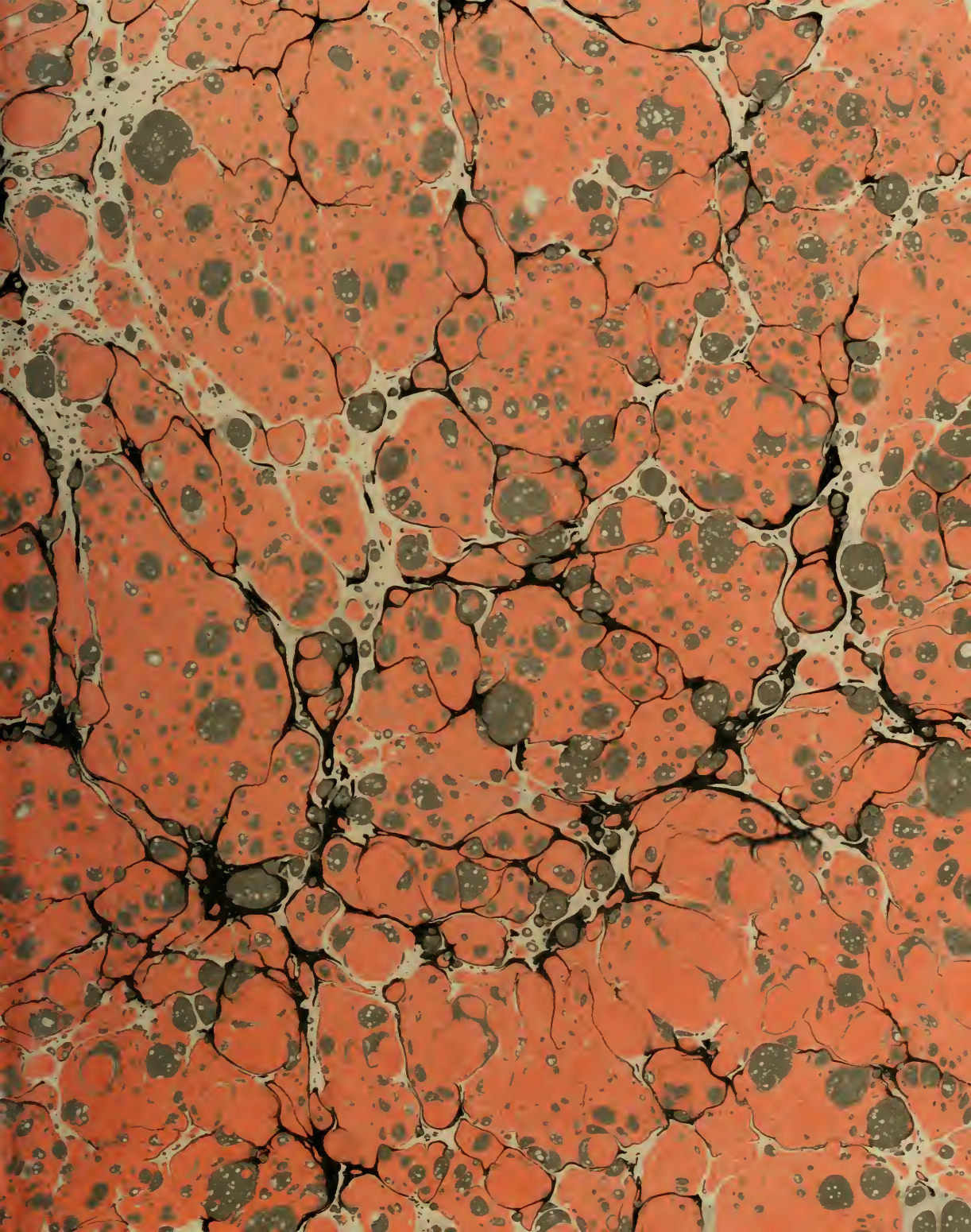

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TWO

SERMONS

Preach'd before the Right Worſhipful

The MAYOR, ALDERMEN, SHERIFFS, and COMMON-COUNCIL of the City of *BRISTOL.*

ON THE

FIFTH of *November,*

AND THE

THIRTIETH of *January,* 1729.

And Publiſh'd at their Requeſt.

By *CAREW REYNELL,* M. A.
Late Fellow of *New College* in *Oxford,* Chancellor of the Dioceſe, and Chaplain to the Biſhop of *Briſtol.*

LONDON:

Printed for J. and J. KNAPTON, at the *Crown* in St. *Paul's* Church-Yard. MDCCXXX.

AC911.1930.R49

TO THE

RIGHT WORSHIPFUL

Samuel Stokes Esq; MAYOR,

The Worshipful the *Aldermen* and *Sheriffs*, and *Common-Council* of *Bristol*.

Gentlemen,

AS you were pleas'd to desire the Publication of these Sermons, I thought my self oblig'd to comply with your Request, and to take this Opportunity of declaring my sincere Acknowledgement of the many Civilities I have received from you. I fear indeed, the great Thank-

Thankfulneſs you have always expreſs'd for our Deliverances from *Popery*, eſpecially for the *late Glorius Revolution*: The juſt Senſe you muſt have, as a Rich and Trading City, of the Benefits of Government, and of our own Happy Conſtitution, and of the Miſery and Confuſion which muſt neceſſarily follow, (as fatal Experience has convinc'd us) from any Violation of it, might induce you to think much too Favourably of theſe Dif-

.it is now too late to make Excuſes---Such therefore as they are I preſent them to you, with the warmeſt Wiſhes for the Proſperity of the City, and that it may continue to flouriſh under your Prudent Government, and am,

GENTLEMEN,

Your moſt Oblig'd,

moſt Obedient

humble Servant

Carew Reynell.

A

SERMON

Preach'd in the

MAYOR's-CHAPEL

AT

BRISTOL,

On WEDNESDAY *Nov.* 5. 1729.

By *CAREW REYNELL,* M. A.
Late Fellow of *New College* in *Oxford*, Chancellor of the Dioceſe, and Chaplain to the Biſhop of *Briſtol.*

LONDON:

Printed in the Year MDCCXXX.

PSAL. CXVIII. 24.

This is the Day which the Lord hath made, we will rejoice and be glad in it.

WHEN Men are warm with the Impreſſion of any great and extraordinary Benefits conferr'd upon them, ſuch generally are the *Words of their Mouths*, and ſuch too then the *Meditations of their Hearts*. But conſtant Experience tells us, that theſe *Heats and Sallies* of Joy are not very laſting, and that the Paſſions which are in theſe Tranſports rais'd to the higheſt Pitch of Triumph and Exultation, do by degrees fall into the contrary Extreme, and as it were languiſh away into Coldneſs and Indifference: So that after ſome little Time, even the moſt wonderful and amazing Acts of God's Power and Goodneſs meet with no more Eſteem or Reverence than the common Operations of his Providence; which becauſe they are common, and are every Day enjoy'd by us, ſeem for that very Reaſon (in the moſt ſhameful manner) to be entirely ſlighted and diſregarded by us.——

For tho' God has in the moſt abundant manner manifeſted his Goodneſs and Loving-kindneſs to the Sons of Men, in creating ſo beautiful a World for their Habitation, in making them Lords of *his Creation*, giving them Dominion over the Works of his Hands, inveſting them with thoſe Godlike Faculties of the Underſtanding and Will; *in teaching them more than the Beaſts of the Earth, and making them wiſer than the Fowls of Heaven*; yet ſo little are they moved by this tranſcendent Beneficence to make ſuitable Returns to the bountiful Author of them: ſo groſsly do they pervert, corrupt and deſtroy their ſuperior Faculties, as even to ſink themſelves below *the Beaſts that periſh:* And we frequently find the inſpir'd Writers ſending degenerate Man to be inſtructed by the irrational Part of the Creation, to learn Induſtry of the Ant, Wiſdom of Storks and Cranes, and Gratitude of the Ox and Aſs —according to the pathetical Complaint of God by his Prophet,—*The Ox knoweth his Owner, and the Aſs his Maſter's Crib, but Iſrael doth not know, my People doth not conſider.* Such was the Temper of God's own choſen People *the Jews*, whom he had ſeparated from amongſt all the Nations of the Earth to bear his Name, whom by the moſt endearing Inſtances of his Providence, both ordinary and extraordinary, by *a Land flowing with Milk and Honey*, by ſignal Deliverances from, and Victory over all their Enemies---whom alſo he had by the moſt terrible Puniſhments, by the moſt dreadful Plagues,---by all the gracious Actions, his Goodneſs could recommend to him, by all the ſevere Judgments, his Juſtice could demand of him; endeavour'd to convince, that he was *God*, even *their God*, and that *there was none other beſide Him.* And what was urged then againſt the *Jews*, may I fear with too good Reaſon be applied *Now* to us.---For tho' no Nation under Heaven, can pretend to the Honour of being *God's People* in ſo peculiar a manner as the *Jews* were, to whom God had by repeated Declarations confirmed that Title: Yet if to be bleſs'd with the Profeſſion of *God's true Religion*, to enjoy the mildeſt Government, the beſt Laws, the moſt perfect Liberty, if to have had all theſe Goods

preſerved

preſerved to us from the moſt eminent Dangers, and ſecured by a conſtant Courſe of Succeſs, againſt the ſworn Enemies and Oppoſers of them, are *Signs* of a diſtinguiſhing Providence, we ſurely of this Nation may very juſtly boaſt of ſuch Favours: All which Bleſſings we have generally acknowledg'd in the *Jewiſh* way,---by Murmurings and Repinings, by neglecting or forgetting them, or at leaſt living as if we did, *by increaſing our Sins, and multiplying our Tranſgreſſions.*

Something ſure there muſt be, in the Nature of Eaſe and Proſperity, that indiſpoſes Mens Minds for religious Duties, that ſwells them with vain Thoughts and high Conceits, of their own Excellencies and Perfections, tempting them to aſcribe all the good Things they enjoy, even thoſe on which God has impreſs'd the moſt viſible Marks of Divine Interpoſition, to their own Abilities, to their Vigilance, their Valour, or Wiſdom; or which is yet much worſe, to *Chance.* So that ſince Men are ſo cold and tardy in paying their Acknowledgments to God Almighty, it cannot but be highly neceſſary to awaken and call upon them to reflect on what is paſt, not only on the common and open Diſpenſations of his Providence, but as the Occaſion that now offers, requires us, on the more extraordinary, more ſurprizing Tokens of his Goodneſs. *This* is a Duty we find very often preſs'd on us, in all parts of the Scripture, but no where more earneſtly than in the Book of *Pſalms*, the Life of whoſe pious Author, the Man after God's own Heart, was one continued Act of Praiſe and Thankſgiving; all the Divine Bleſſings were by him as conſtantly acknowledg'd as receiv'd, *Every Day will I bleſs thee, and praiſe thy glorious Name for ever and ever.* And when any great Victory, any remarkable Mercy, demanded a more accurate Attention to it, then, far from mixing any human Means in the Accompliſhment of it, or aſcribing it to his own Counſel or Conduct, he thus expreſſes his Triumph.---*The right hand of the Lord hath done valiantly,---with his own right hand, and with his holy arm hath he gotten himſelf the Victory.---The right hand of the Lord bringeth mighty things to paſs.*—On ſome ſuch par-

ticular Occaſion, the Pſalm, part of which I have now read to you, was compoſed.—Either to celebrate ſome ſignal Victory obtained over the *Ammonites* or *Philiſtines*.---Or as many learned Men ſuppoſe, when being ſettled in his Kingdom, and having brought home the Ark of God, the Pretenſions of the Houſe of *Saul*, whoſe Family God had rejected, being entirely extinguiſhed; He calls upon the Prieſts and Levites, and the whole People of *Iſrael* to join with him in celebrating this extraordinary Bleſſing.---And the Prieſts and the People, inſpired by their King's Example, break out into theſe joyful Exclamations: *This is the Lord's doing, and it is marvellous in our Eyes: This is the Day which the Lord hath made, we will rejoice and be glad in it.*——

In diſcourſing on which Words, I ſhall 1*ſt* endeavour to explain what is here meant by God's making a *Day*, *This is the Day which the Lord hath made.* 2*dly*, I ſhall enforce the Duty of Thankſgiving, reſulting from thence, contain'd in theſe other Words---*We will be glad and rejoice in it.*--- And 3*dly* and *laſtly*, ſhall make ſome Application ſuitable to the Solemnity of this Day.——And,

1. I am to explain what is here meant by God's making a Day.——

God is indeed the Maker of every Day, according to that of the Pſalmiſt—*The Day is thine, and the Night is thine, thou haſt prepared the Light and the Sun.*—So alſo the whole Univerſe; the Earth, the Air, and the Sea, the Heaven, and the Heaven of Heavens were all made by him—The whole Frame of Nature; the whole Series of ſecond Cauſes were created by his Word, ſubſiſt by his Will, depend on his Nod. But he is more peculiarly and emphatically ſaid to make a Day, when by the immediate Exerciſe of any of his Attributes, by employing his watchful Providence, exerting his infallible Wiſdom, diſplaying his invincible Power, diſpenſing his infinite Goodneſs—He ſhowers down his Bleſſings on any particular Day—diſtinguiſhing

it

it from the common Days of the Year, making it a *Memorial*, and *a good Day---a Day of Joy, of Gladneſs*, and *of Feaſting*. And in this Senſe God is declared to have made *Moſes* and *Aaron*, 1 Sam. xii. 6. *It is the Lord* (ſays *Samuel*) *that made Moſes and Aaron*—that is, it was the Lord that advanc'd them to high Dignities, made them great and honourable, the one to be the High-Prieſt, the other to be the Leader and Governour of his People.

And having given this general Explication of the Text,—I ſhall proceed to ſpecify ſome particular Marks, whereby we may diſcover the Hand of God interpoſing in any Action---When any very ſurpriſing, very ſeaſonable Events; when any thing falls out very advantageous to publick States, or to Men of high Character, in them; any thing that ſupports the Hope, or anſwers the Prayers of good Men; or that blaſts the Expectation, defeats the Projects of bad Men; any ſtrange Concurrence of unforeſeen Accidents, either beyond, or contrary to the natural Order that appears in the World: At all theſe Times, and in all theſe Caſes, Men of a well-diſpoſed Frame of Mind, will always preſume ſuch remarkable Occurrences, do ſtrongly denote, do evidently demonſtrate the Finger of God, more immediately concurring in the production of ſuch Events. --But becauſe it is impoſſible to enumerate or deſcribe, either with the Tongue of Men, or Angels, the ſeveral ways whereby the Almighty delights to exerciſe his unſpeakable Greatneſs.---*For who can expreſs the Noble Acts of the Lord, or ſhew forth all his Might?* I ſhall therefore only attempt to lay before you, ſuch Inſtances of his Goodneſs, as plainly ariſe from this Day's *double* Deliverance.

It is no ill way of arguing, to reaſon from the compariſon of one Thing with another, eſpecially when the force of the Connexion is plain and evident——*Are not two Sparrows ſold for a Farthing, and one of them ſhall not fall to the Ground without your Father?* ſays our Saviour to his Diſciples, encouraging them by this Example, to truſt to the Providence and Protection of God in that hazardous Employment

Employment they were then going to enter upon. And if God thus carefully watches over the inferior Parts of the Creation, have we not the greateſt Reaſon to conclude, that *Men*, and amongſt *Men*, thoſe ſurely, whoſe high Stations and Dignities, exalt them above the common Level of Mankind, and on whoſe well-being the publick Safety, ſo much depends, are in a more eſpecial Manner, the Objects of his All-ſeeing Eye---to defend them from Dangers, to confound the Devices, and diſcover the Conſpiracies of their Enemies againſt them.——If ſo, Nothing certainly could more loudly call for, more plainly warrant the Divine Aſſiſtance, than the diſcovery of this Day's unparallell'd Attempt, when *our King*, our *Princes*, and our *Nobles*, and *the Heads of our Tribes*, were deſign'd a Sacrifice to *Romiſh Zeal*, to be deſtroy'd at one Blow: A Conſpiracy ſo maliciouſly invented, ſo ſecretly carried on, ſo nearly effected.——An Enterprize ſo ſhocking, ſo treacherous, ſo bloody,---none but the *great Deceiver* could contrive, a *Jeſuit* conceal, or *God* prevent: None but He that ſeeth in darkneſs, could have given us ſuch a Deliverance as this---who alſo vindicates, and claims all ſuch Deliverances to himſelf, declaring his Right and Title to them in this manner, *Iſaiah* xxix. 14. and following Verſes.---*Therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: Woe unto them that ſeek deep to hide their counſel from the Lord, and their works are in the dark, and they ſay, who ſeeth us? And who knoweth us? Surely their turning of things upſide down, ſhall be eſteemed as the Potter's Clay.* All their deſperate Frauds, all their dark Machinations ſignified no more to the producing the deſired Effect than Clay does, without the Artificer. Such was the *firſt* Deliverance of this Day——*Even a marvellous work and a wonder.*

Again, As the diſcovering ſecret Conſpiracies, and bringing to Light the hidden things of Darkneſs, is a ſign of God's Workmanſhip, ſo alſo the ordering of various and contrary Cauſes, the determining the Minds of free *Agents*, different in their Temper, their Paſſions, their Intereſt, the

confounding

confounding the Craft of Politicians, the hiding the Underſtanding of the Prudent, and taking away the Courage of the Valiant: The moulding and managing ſo many, and ſuch different Cauſes to produce one great Effect, as it cannot poſſibly be the Work of blind Chance, ſo the wiſe Men of all Ages, Countries, and Religions, have ever aſcrib'd ſuch extraordinary Events to the Almighty Maker and Governour of the World. —

SUCH was the ſecond Deliverance of *this Day*. When our Laws, our Liberty, and our Religion, were again reſcued from Oppreſſion, Arbitrary Power, and Idolatry.---When the Wiſdom of the moſt refin'd Politicians, and who boaſt themſelves of their great Skill, and Dexterity, in worldly Cunning and Addreſs, were baffled and turned into Fooliſhneſs: When a People remarkably cautious, and famous for ſeeing Dangers at a diſtance, were inſpir'd with a Reſolution, of neglecting and deſpiſing their own Dangers, and of aiding and aſſiſting us: When our own domeſtick Diviſions, which had been ſo artfully fomented, ſo ſubtilly aggravated, were all on a ſudden heal'd and compos'd; when even of thoſe Forces that had been rais'd to compleat our Deſtruction, ſome wanted the Will, ſome the Courage to perform their Parts, and many entirely deſerted their Deſigns.---That a *Revolution*, which depended on ſo many, and ſuch different Circumſtances; nay, even on Things more uncertain than theſe, the Sea, the Wind and the Weather, ſhould yet be ſo happily accompliſh'd, without delay, without confuſion, without bloodſhed; muſt fully convince us, that it was his doing, who directeth the Seaſons, who ruleth the Winds, who ſtilleth the Waves, who commandeth the *Hands*, who governeth the Hearts of Men, and *turneth them whitherſoever He will*.—

BUT leaſt any ſhould be found, who may not allow of this way of arguing, leaſt thoſe, who have Evil-will at our *Zion*, ſhould take occaſion to ſay, That all theſe mighty Triumphs are owing to our Succeſs: And that if Succeſs is a ſign of God's interpoſition, every proſperous Wickedneſs may

make

make the ſame Claim: I think we may without much difficulty remove this Objection, and eaſily prove the goodneſs of our Cauſe.—It will certainly be granted, that thoſe Things in which God's Honour is moſt nearly concern'd, have the faireſt expectation of God's Favour and Protection; and then it muſt of Conſequence be allow'd, that there cannot be a Cauſe more nearly concerning his Honour, than the Cauſe of true Religion: When that is endanger'd, if He did not then make *bare his Holy Arm*, wicked Men would have the ſtrongeſt Temptation to blaſpheme his Name, to deride his Threats, to deſpiſe his Power.——

THAT our Religion was as this Day deſign'd to be extirpated, is a Fact too plain to need any Proof; and that our Religion is the ſame Religion that was preach'd by Chriſt and his Apoſtles, has been demonſtrated if not to the conviction, yet to the ſilencing our Adverſaries.---Neither the Time, nor the Occaſion will permit us to dwell long on this Controverſy. However, it may not be improper to make this ſhort Compariſon between our Religion and that of the Church of *Rome*.

IF to deny the Scriptures to be an adequate Rule of Faith, is to contradict the Spirit of Truth, which expreſsly ſays, That they were written to *make Men wiſe unto Salvation*.---If to preſs the Worſhip of Saints and Angels, derogates from the prevalency of our Saviour's interceſſion for us; the teaching the Maſs to be a propitiatory Sacrifice, detracts from the Merits of his Sufferings: If the Doctrines of *Purgatory, Indulgences, Attrition, Autoritative Abſolution*, and *Works of Supererogation*, do encourage Men to live wickedly and die comfortably, do cancel and make void the great Principles of Repentance and a Holy Life: If their Doctrines of the *Intention of the Prieſt*, do ſubvert Chriſtian Hope, of *Excommunicating*, and extirpating all thoſe, they are pleas'd to call *Hereticks*, expels Chriſtian Charity, and *Tranſubſtantiation*, the Sum of all Abſurdities, is contradictory to Senſe, repugnant to Reaſon, and deſtroys Chriſtian Faith: If to propagate theſe Doctrines, all of which are new and unknown to the firſt and

pureſt

pureſt Ages of the Church; deſtitute of Reaſon, and contrary to Scripture. I ſay, if notwithſtanding all this, to propagate theſe Errours with unchriſtian Fury, inhuman Cruelty, is the avow'd Practice and Principle of the Church of *Rome*.---And if on the contrary---To make the Scriptures the Rule of our Belief: To rely on the Merits and Mediation of Chriſt alone, to urge the Neceſſity of Repentance and a Holy Life, to teach the Practice of nothing contrary to Morality, the belief of nothing contrary to Reaſon, to receive the Sacraments according to Chriſt's Inſtitution, and to make him our only Maſter and Head;---If to propagate all theſe Doctrines with the greateſt kindneſs and benignity, *in Meekneſs forbearing one another*, confirms Chriſtian Hope, encreaſes Chriſtian Charity, and improves Chriſtian Faith, is agreeable to Reaſon, to Antiquity, to Scripture: It cannot then be doubted, which is the true Church of Chriſt, and we may ſafely conclude, that this is the true Religion in which we ſtand.---And that the Deliverances wrought for us *this Day*, abounding in Love, worthy the Providence, and vindicating the Honour of God, were certainly his doing; and therefore with the greateſt Reaſon we may, with the greateſt Gratitude we ought to ſay---*This is the Day which the Lord hath made, we will rejoice and be glad in it.*--- And this brings me in the 2*d* place, to enforce the Duty of Thankſgiving, reſulting from hence, contain'd in theſe other Words, *We will be glad and rejoice in it.*——

To be glad and rejoice, is the neceſſary Conſequence of God's making a Day.---*Let them rejoice, whom the Lord hath delivered from the Hand of the Enemy.* And, what is meant by rejoicing, is explain'd a little after; *And let them Sacrifice the ſacrifice of Thankſgiving, and declare his Works with rejoicing. To be glad and rejoice---to give thanks---call upon God's Name—make known his Deeds—glory in his Name*—and *remember his marvellous Works*, are ſo many Phraſes which the Pſalmiſt uſes to ſignify one and the ſame Thing, when he endeavours to expreſs as much as Words can expreſs, the great Deſire he had to perform, the

great Delight he took in performing this Duty—That we may therefore be the more vigorouſly excited to follow this bright Example, I ſhall attempt to recommend this Duty from the following Conſiderations. 1*ſt*, Becauſe God does his marvellous Works, that they may be remember'd. 2*dly*, Becauſe, to be thankful for paſt Benefits, is the moſt effectual Method we can take to obtain new ones. 3*dly*, Becauſe this Duty is pleaſant to perform, and tends to the Improvement and Perfection of our Natures.

1. THEN we ought thankfully to remember God's Works, becauſe this is one End and Deſign of his doing them—*God*, ſaith the Pſalmiſt, *hath made his marvellous works to be remembred:* He doth not only kindly allure, and entice Men to remember them by the ſurpriſing Greatneſs, infinite Number, eternal Duration of them, but he has in his Word directly commanded them ſo to do.—In the *Old Teſtament*, the Paſſover and the Sabbath were both inſtituted by God's expreſs Command, to be a Memorial of the Deliverance of the Children of *Iſrael* from their *Egyptian* Bondage.—*And thou ſhalt ſhew thy Son in that day*, (ſaith God) ſpeaking of the Celebration of the Paſſover——*ſaying this is done, becauſe of that, which the Lord did unto me when I came forth out of Egypt.*——And again, *Deut.* v. 15. *Moſes* gives this Charge to the People of *Iſrael* concerning the Sabbath---*Remember that thou waſt a ſervant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and with a ſtretched-out arm :--- therefore the Lord thy God commandeth thee to keep the Sabbath-day*—Under the Law, God always ordain'd, ſome Monument to be preſerv'd, of every great Bleſſing he vouchſafed his People, directing either ſome Part of the *Gift*, to be laid up before the Altar, or ſome *Pillar* to be erected, or ſome *Feſtival* to be obſerv'd, to continue the Remembrance of his Mercy to ſucceeding Generations---And under the Goſpel our Saviour Chriſt inſtituted the Sacrament to perpetuate the Remembrance of his moſt precious Death, and the innumerable Benefits he hath purchas'd for us by it, with this

this Command---*This do in remembrance of me.*---Thus doth God command, and this Duty hath the Church in all Ages religiouſly obſerv'd, by ſetting Days apart to recite and commemorate his Mercies.

And certainly when God doth thus graciouſly addreſs himſelf to Mankind, *Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorify me.*---When to glorify him, is all that he requires,---nothing can be more reaſonable than to comply with his Requeſt: Since therefore God is pleas'd, to excite Men to magnify his *Greatneſs*, with the Promiſe and Reward of his *Goodneſs:* Surely every pious Man will ſay, *O God, my Heart is fixed, I will ſing and give praiſe*, and will wiſh, exhort, and encourage others to do the like, ſaying, *O that men would praiſe the Lord for his goodneſs, and declare the wonders that he doth, for the Children of Men* ——

2. To be thankful for paſt Mercies is the moſt effectual Method we can take to obtain new ones.——

God requires and commands this Duty with no other Deſign, than to take Occaſion from hence of doing us more good.—Gratitude even amongſt Men, whoſe Prejudices, Paſſions, and Intereſt do too much take off from the Merit of their Actions, is always ſo well receiv'd, that nothing more generally invites Men to continue their Favours, than the thankful Acknowledgement of thoſe already conferr'd---And can we then think, that God who is eſſentially Good, will ſuffer himſelf to be exceeded by, or rather will not infinitely exceed his Creatures in this his moſt *proper* Attribute? *Offer unto God Thankſgiving* (ſays *David:*) and how acceptable this Sacrifice is to God, appears from his thus declaring his liking of it. *He that offereth me thanks and praiſe, he honoureth me;* And what ſhall be done to *That Man* who thus honours God, He himſelf tells us in another Place, *Thoſe that honour me, I will honour.* This God declares in his Word; and what he thus declares in his Word, he performs by his Works. When *Noah*, after the Waters of the Deluge were dried off the Earth, went out of

the Ark, he built an Altar, and offer'd Burnt-Offerings in thankful Remembrance for his Deliverance from the Flood--- God immediately *ſmelt a ſweet ſavour, and bleſſed Noah, and the Earth for his ſake. Jacob*, when he prays to God to deliver him from his Brother *Eſau*, only recounts the many Mercies *He* had already vouchſafed him, *and the Lord ſent his Angel to comfort him, and bleſſed him there*--- And *David* was ſo confident of Succeſs in thus applying to God, that he makes the remembrance of former Kindneſs, the only foundation of his preſent Expectations, *Save me, for thou haſt heard me from the horns of the Unicorns.*--- And in another Pſalm after he had moſt accurately ſurvey'd, moſt devoutly conſider'd God's Mercies in number, weight, and meaſure, and ſeriouſly conſulted with his Heart, how to requite his former Favours, or to deſerve thoſe to come; the reſult of his Enquiry was only this Reſolution, *I will take the Cup of Salvation, and call upon the Name of the Lord--- This alſo ſhall pleaſe the Lord, better than a Bullock that has Horns and Hoofs.*——

And the utmoſt Reaſon there is, that God ſhould ſet ſo high a Value on this Service.—For as Praiſe and Thankſgiving is the greateſt Reverence we can pay to God, ſo Ingratitude is the greateſt Affront we can offer to him.—An ungrateful Man doth not only deny to honour God, but deny him to be: For he that refuſes to acknowledge God's Favours, cannot believe his Providence; and a disbelief of his Providence, neceſſarily implies a denial of his Being: Whereas grateful Men do, in the very Act of Thankſgiving, admire and extol all his Attributes, his Wiſdom in contriving, his Power in effecting, his Goodneſs in giving, his Mercy in conferring his Benefits on them—Then therefore do we with the greateſt Hope, with the firmeſt Aſſurance, with the higheſt Decency, in *the Beauty of Holineſs*, worſhip God, when We mix the Remembrance of paſt Deliverances with our preſent Neceſſities. Then *doth he hear from Heaven, and take pleaſure in the good he has done us, and repent of any evil he may have deſigned us—Conſider he is God, and not Man,*

and

and put on Bowels of Compaſſion towards us, when our Mouths praiſe him with joyful Lips.——

3. THIS Duty is pleaſant to perform, and tends to the Improvement and Perfection of our Natures—*It is good to ſing praiſes unto the Lord, it is pleaſant, and praiſe is comely*---And this will appear many ways. It is pleaſant, becauſe it is agreeable to the ſtricteſt Reaſon; for the Mind of Man never takes greater Complacency in any of its Actions, than in thoſe that are moſt conformable to the eternal Rules of Juſtice and Equity. Now it is the Voice of Reaſon as well as of Revelation, to give to every one his Due---*Honour to whom Honour*---and therefore moſt highly reaſonable *to give the Lord the honour due unto his Name*, and that too in the ſtricteſt Proportion, and *according to his excellent Greatneſs*.---Again it is pleaſant, as it brings with it no uneaſy and degrading Thoughts, nothing that reminds us of the Weakneſs, or Neceſſity of our Natures: Nothing that damps or mortifies our Ambition: But every Thing that can ſooth, or flatter our moſt favourite Paſſions, encouraging us to believe by the moſt ſubſtantial Reaſons, that Ourſelves, our Country, and our Religion, are the peculiar Concern of Heaven, *that the Lord taketh pleaſure in his people, and delighteth in his Inheritance*. Further it is pleaſant, as it gives Men the largeſt Opportunity of doing Good, enables them to exerciſe the moſt extenſive Benevolence, the moſt diffuſive Charity: It gives Men the unſpeakable Satisfaction of being common Benefactors, of *opening thoſe hands that fill all things living with plenteouſneſs*; of being the beſt Friends, the beſt Subjects, the beſt Chriſtians; of promoting moſt effectually the Intereſt of their *Country*, their *King*, and their *God*.---*Laſtly*, It is pleaſant, becauſe it improves and perfects our Natures, filling our Minds with the nobleſt Ideas, enflaming our Paſſions with the moſt glorious Objects, raiſing Men into Angels, *making them meet to be partakers of the Inheritance of the Saints in light*---For if we deſign to partake of the Joys of Heaven, we muſt practice them on Earth: The Buſineſs, the Language, the Felicity of Heaven is Thankſgiving.---There

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the Sounds of Joy and Praiſe, are inceſſantly heard, *as the Voice of a great Multitude, of many Waters, of mighty Thundrings, ſaying, Hallelujah.---The Lord God Omnipotent reigneth.*———

And having thus gone through what I at firſt propoſed, and ſhewn you what is meant, by God's *making* a Day, that he did in the moſt ſignificant manner *make* this Day.——That Thankſgiving is a Duty, required on *that* account, that God expects it at our hands, and that it is moſt profitable and pleaſant to perform it.——I ſhall now give a ſhort Application of theſe Particulars to the Solemnity of this Day.———

If ever God wrought any of his marvellous Works to be remember'd, he moſt certainly deſign'd *this Day* ſhould, which he has marked for his own by *two* ſuch *Signal* Deliverances.—And therefore I hope we ſhall not be ſo ſingularly ungrateful, as not to remember, to acknowledge, to give Thanks for them.—To do this, is to fulfill the Deſign of him *who* deliver'd us.—To forget them, is to accompliſh the Deſires of thoſe that intended to deſtroy us.—'Tis not long ſince the Papiſts had the Confidence openly to deny the *Powder-Plot*, and boldly to publiſh to the World, that it was an Accuſation that had no Foundation; a Trick of the Miniſters of State to blacken the *Poor Catholicks:* Though after the fulleſt Conviction, ſome of their *pretended* Saints were executed for it; though ſome of their Caſuiſts have defended the Lawfulneſs of it, and their High Prieſt approved it.---'Twas the Coldneſs of ſome, the Hypocriſy of others, and the Security of many more, that encourag'd our Adverſaries, after they had *thus* been put to Confuſion, to endeavour again to erect their *Kingdom of Darkneſs*, to introduce their *lying Wonders and Miracles*, and all the other Fopperies of their Religion amongſt us.—Nay, ſo ſure were they of Succeſs, that *Schools* were erected, *Maſs-Houſes* were open'd, *Biſhops* were conſecrated, *Jeſuits* and *Prieſts* of all Orders ſwarm'd in our Streets. What Effects the mentioning of theſe Things may have on us at this Diſtance I cannot tell: But out of the Apprehenſion of theſe Evils, *Our Fathers Hearts fail'd in them for Fear;*

Fear; and for looking after thoſe things that were coming upon them.——Then when the Enemy was ready to break in like a Torrent; Then did the Spirit of the Lord *lift up a Standard againſt them:* Then did *He lay hands on One that was Mighty,*—even our *Late Deliverer*, and *made him ſtrong for his own ſelf.*

THEREFORE as God made the Remembrance and Celebration of his marvellous Works a ſolemn Part of the Religion of his *choſen* People: Let it be alſo part of our Religion to remember *this Day*, and together with the Work, *the Glorious Inſtrument* God was pleaſed to make uſe of in it.——*This* alſo doth God require of us: And when he reckons up by his Prophet the many Mercies he had beſtowed on his People, and the ill Returns they had made Him. This is part of the Charge againſt Them.——That *He had ſent before them Moſes, Aaron and Miriam:* And what their Behaviour was towards theſe---the Pſalmiſt tells us—*They envied Moſes in the Camp, and Aaron the Saint of the Lord:* And in another place of Scripture, after God has reproach'd them for their vile Ingratitude to himſelf, He ſeverely upbraids them, for *that they had not ſhewed Kindneſs to the Houſe of Jerubbaal, namely, Gideon, according to all the Kindneſs that he had ſhewed unto Iſrael.*——As we are Men who pretend to the Uſe of Reaſon—As we are *Engliſhmen*, who pretend to a Generoſity of Spirit, a Nobleneſs of Nature, beyond other Men; let no ſuch Ingratitude be heard of among us: Let the Memory of our Deliverer, be ever *Dear* and *Precious* to us, who did ſo much for us, who ſpent his Strength, his Riches, his Life in our Service.—Nay, died ſerving us, endeavouring by his dying Hand, to continue to us our Laws, our Liberty and Religion: And by God's Bleſſing upon the *preſent Royal Family*, we hope they ſhall be continued to us, to all Generations, for evermore.——

2. AS to the Pleaſantneſs of this Duty, after what has been ſaid, little more can, I think, be offer'd to induce us to practiſe it.——But as it is the Deſign of theſe Anniverſa-

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ries to lead Men to consider the Goodness of God towards them, we cannot dwell too long upon it. And here, what a lovely Scene of Mercies presents its self to our View.—— Let us cast our Eyes backwards, as far as the Reformation, and from thence gradually descend to the present Times.--- we shall find our selves (except the dark Interval of the Great Rebellion,) to have enjoy'd the very Sun-shine of Providence: Every Step that we take, furnishes out a new Reason to admire the *exceeding great Riches of God's Goodness towards us*, and we seem, during the whole Course of our Meditation, *to be like them that dream.* Let us then turn our Eyes on the Nations that are round about us, and consider, that *while darkness hath cover'd the Earth, and gros Darkness the People---the Lord hath arisen upon us, and his Glory hath been seen upon us.*---That while some have been harrass'd with Wars, others have groan'd under the Weight of *Arbitrary Power*, under the Yoke of *Popery*, a Slavery both of Mind and Body: We have set down, *every one under his own Vine and under his own Fig-tree:* That *Kings have been our Nursing-Fathers, and Queens our Nursing-Mothers:*—That *God has made our Zion the Perfection of Beauty, the Joy of the whole Earth.*——That *he hath not dealt so with other Nations, and as for his Judgments they have not known them.*---If *these things are pure, are lovely, are of good Report, if there be any Virtue, any Praise,* think of these things; and if we do, and consider the Good we are then doing to our selves, to our Country, to Mankind,---the Remembrance of them must fill us *with Joy unspeakable, and full of Glory.*——

To conclude,---If we desire the Continuance of God's Loving-kindness to us, if we expect his Countenance and Protection for the future, let us with one Heart and Voice, both with our Lips and with our Lives, praise and magnify Him for what is past.---Men are generally very warm in the Pursuit of their Interest, and seldom want much Perswasion to procure any Advantages to themselves: Therefore as we are

all

all concern'd in the Publick Welfare, and as Kingdoms and States, are Creatures of this World only, and have all their Portion of Happineſs or Miſery here below.---Let us unanimouſly reſolve to contribute our Parts to the Proſperity of our Country, by the Practice of Juſtice and Benevolence to one another, by a chearful Obedience to our Prince, and by ſincere Thankfulneſs to God, particularly, by a faithful and ſteady Adherence to the Dictates of that Holy Religion, which was this Day ſo marvelouſly preſerved to us: And may God give us Grace to bring theſe our Reſolutions to good Effect, to the Glory of his Name.——

To whom with the Son and Holy Ghoſt, be aſcribed all Might, Majeſty, Dominion and Power, both now and for evermore.

A

SERMON

Preach'd in the

MAYOR's-CHAPEL

AT

BRISTOL,

On FRIDAY *Jan.* 30. 1729.

By *CAREW REYNELL*, M. A.
Late Fellow of *New College* in *Oxford*,
Chancellor of the Dioceſe, and Chaplain
to the Biſhop of *Briſtol.*

LONDON:
Printed in the Year MDCCXXX.

A

SERMON

Preached in the

MAYOR'S-CHAPEL

AT

BRISTOL,

1 Tim. ii. 1, 2.

I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men :

For kings, and for all that are in authority ; that we may lead a quiet and peaceable life, in all godliness and honesty.

NOTHING gives good Advice a greater Weight and Influence, than the Consideration of the Dangers that may follow from neglecting it : And nothing makes the Fear of Danger more instant, and pressing, than the Knowledge and Experience of former Times : For what has been before may be again, and past Events are the best Directions to enable us to judge of the future. Now tho' very few, or none of the present Age, have either seen or felt any of those dreadful Calamities we are this Day met to deplore and lament ; yet, *We have heard with our ears, and our Fathers have told us* of the Miseries and Confusions that happen'd *in their days, and in the*

the old time before them: And the Solemnity of this Day will ſerve to a double Purpoſe, not only to be a Monument and Memorial of the Misfortunes that occaſion'd it, and of our hearty Sorrow for them; but as a ſtrong and vigorous Argument to avoid the like for the future. And when we conſider the Courſe and Progreſs of this Ruin, by what Steps it began, by what Methods it was continued, and how fatally it was terminated; that little Jealouſies bred Diſcontents, that Diſcontents occaſion'd Murmurings, and Murmurings ripen'd into Faction, and Faction broke out into War, and the War ended in the violation of our Laws, the deſtruction of our Liberties, the defiling of our Religion, and the Murder of our King: We ſhould learn from theſe Misfortunes, to root out all Jealouſies from among us, to remove all Diſcontents, to ſuppreſs all Murmurings, to diſcountenance all Faction; to ſtudy Peace, to value our Liberties, to obey our Laws, to practice our Religion, and to reverence our Prince. This is the beſt Uſe we can make of this anniverſary Humiliation, and was without doubt the main Reaſon for the firſt Inſtitution, and continued Obſervation of it.---To turn it to any other Purpoſes, to make it a Day of *pride and contention, of wrath, and bitterneſs, and evil ſpeaking:* And to caſt out wanton Reflections upon the Perſons, and Principles, of others, is to pervert and contradict the Deſign of our Anceſtors; to ſow the Seeds of Diſcontent while we are preaching againſt Sedition; to nouriſh and foment Faction, while we are declaiming againſt Rebellion, and to encourage Treaſon while we are inveighing againſt *Parricide*.---He certainly declares the moſt juſt abhorrence of Anarchy and Confuſion, who beſt ſhews the Benefits of Order and Government, and He profeſſes the trueſt deteſtation of the Murder of King *Charles* the Firſt, who moſt ſincerely recommends Obedience to His preſent Majeſty. To deal about Calumny and Reproach, can now have no other Effect, than to open and inflame thoſe Sores which have long ago been clos'd and heal'd up, and to let out again

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thoſe Streams of Blood, which had well nigh once overflow'd and delug'd the Land.---I ſhall therefore in purſuance of the Apoſtle's Exhortation, *1ſt.* Shew the Duty *of making Supplications, Prayers, Interceſſions, and giving of Thanks for Kings, and all that are in Authority*; which I ſhall in the *2d* Place further recommend from the Reaſons alledg'd in the Text, *that we may lead a quiet and peaceable Life, in all Godlineſs and Honeſty.*—And,

1. I am to ſhew the Duty *of making Supplications, Prayers, Interceſſions, and giving of Thanks for Kings, and all that are in Authority.*———

IT is not, I think, very material to the preſent Occaſion, exactly to enquire into the difference between the ſeveral Acts of Devotion here mention'd, viz. *Supplication, Prayers, Interceſſions, and giving of Thanks*, or nicely to ſettle and determine the proper Senſe and Signification of each particular Word; becauſe we may, without any Criticiſm, fully underſtand the Apoſtle's meaning, who intended, no doubt, by this large comprehenſion of Religious Duties, more fully to preſs and inculcate this Service upon us: And to teach us, that in all our Addreſſes to the Throne of Grace, we ought conſtantly to remember the great and indiſpenſable Obligations of praying for our Governours.---And,

1ſt. We ought to Pray and give Thanks for our Governours, becauſe all Government is the Appointment and Inſtitution of God---*For there is no Power but of God: the Powers that be, are ordained of God:* This Ordinance was deſign'd by him for wiſe and good Purpoſes, to convey the Bleſſings of Peace and Security to the World: *For Governours are the Miniſters of God for good, to them who do that which is good,* and to be Revengers, and *to execute Wrath upon them that do evil*---And to conciliate the greater Reverence and Reſpect to this Character, the Scripture every where ſpeaks of Princes and Governours, with the higheſt and moſt diſtinguiſhing Marks of Honour and Preheminence. They are call'd *God's*, and *the Children of the moſt Higheſt, the Chriſt's*, and *the Anointed of the Lord*:

(and

(and which is the firmeſt Aſſurance to Mankind, of the Juſtice and Equity they might expect from them, and that they could not fear any thing Cruel and Oppreſſive, Arbitrary or Tyrannical from the Power they were inveſted with) they are ſaid to act and judge for *God*, and not for themſelves, *By me Kings reign, and Princes decree Juſtice. By me Princes rule, and Nobles, even all the Judges of the Earth*, Prov. viii. 15, 16. God is declar'd *to remove them*, and *ſet them up*, to give them their *Kingdoms*, their *Power*, and *Strength* and *Glory*---And therefore for this Reaſon, we ought to teſtify our grateful Senſe, and thankful Acknowledgement of this Inſtance of his Goodneſs to us: Becauſe Government deſcends from Above, from him who beſt knows our Wants and Neceſſities, and becauſe every Thing that cometh from him is *a good and perfect Gift*.---

2*dly*, We are oblig'd to pray *for Kings, and all that are in Authority*, becauſe this is the beſt Method we can take to ſhew our Love and Benevolence to all Mankind. We are directed in the Text, and in ſeveral other Places of Scripture, to pray for all Men, even for our Enemies: Univerſal Love and Charity is the great Badge and Character of the Chriſtian Religion. Before our Saviour's coming into the World, Men did not ſeem to think they had ſo near a Relation to each other: But now we are taught, that every one is our Neighbour, our Brother; nay, even ourſelves: And in the Words following the Text, this Duty is preſs'd upon us by the moſt endearing Arguments that can poſſibly engage or affect us, either as Men or Chriſtians.---For *This*, ſays the Apoſtle, meaning the Duty of praying for Kings, and for all Men, *is good and acceptable in the ſight of God our Saviour,--- who will have all Men to be ſaved, and to come to the knowledge of the Truth: For there is one God, and one Mediator, betwixt God and Man, even the Man Chriſt Jeſus, who gave himſelf a Ranſom for all:* And we do then certainly, moſt effectually, prove our ſelves to be the Creatures, and Children of the *One God*, and *Father of All*, and the Redeem'd of the *One Saviour Jeſus Chriſt*. We do

then

then in the moſt extenſive manner conform our ſelves to this Precept, and pray for the Peace and Proſperity of all the Inhabitants of the Earth, when we pray for the Felicity of thoſe who *bear up the Pillars of it.*——

3. By praying for our Governors, we do not only practice one ſingle Branch of our Duty, but ſupport the very Life and Being of the Chriſtian Religion. It was the moſt fatal Stratagem, the moſt formidable and ſucceſsful Argument the firſt Adverſaries of our Faith made uſe of againſt Chriſtianity, to deſcribe it as an Enemy to Civil Government, and therefore the Apoſtles and primitive Apologiſts, were in nothing more diligent than in preventing the Influence of this Objection, in breaking the Force of this Calumny, by imprinting upon the Minds of their Converts the Neceſſity of Obedience to their Governors, by all the Arguments that could be drawn either from their ſpiritual or temporal Concerns. The *Jews* indeed about the Time of our Saviour's Appearance in the Fleſh, were poſſeſs'd with the higheſt Expectations of a temporal Deliverer.—— And that the Diſciples of our Lord entertain'd the ſame fond Hopes and Opinions with the reſt of their Nation, that they believ'd their Maſter was to reign as an earthly Prince, and to reſtore again the Kingdom to *Iſrael*, is plain and evident from many of their Diſcourſes to him, both before and after his Reſurrection.---But being at laſt better inſtructed in the Nature and Tendency of their Religion, leſt their Followers ſhould be miſled by the ſpecious Pretences of the *Jews*, who were now every where rebelling againſt the *Roman* Government, that the Chriſtians might not ſuffer as *Jews*, and, as too commonly happen'd, be involv'd in the ſame Accuſation and Puniſhment with them, who were generally repreſented as an untractable and ungovernable People, naturally averſe to Subjection and Obedience to Kings; to avoid this Condemnation, the Apoſtles frequently excite the new Chriſtians to be *ſubject to the higher Powers*, to *Principalities* and *Magiſtrates*, not

to use their Liberty as a Cloak of Maliciousness; but *to fear God and honour the King.*——

And whatever Religion did not teach Men so, must necessarily be rejected, as a Fraud and an Imposture; it could not come from God, nor be received by Men.---It could not be received by Men, though it promised the greatest Happiness possible, the greatest Rewards that could be conceived, in the World to come: For these Promises being at a Distance and out of View, would never seem to compensate for the present Miseries of a State of Anarchy and Confusion, which would be too intimately felt, not to render such Expectations justly liable to the Suspicion of being vain and delusive. And for the same Reason, it could not be supposed to come from God; because Government is so much for the Interest and Benefit of Mankind, and God is so good and tender a Parent towards the Children of Men, that any thing prejudicial to their common Welfare, could never be conceiv'd to come from Him, who is the *God of Order*, and not of *Confusion*, the great Creator and Preserver of the World.---What Scandal the Church of *Rome* has brought upon Christianity, by excommunicating and deposing Princes, by fomenting and stirring up Rebellions, in almost every Age and Nation, under the Notion of propagating Religion, and doing God Service, is abundantly seen and manifest. And to our Reproach, it must be confess'd, that most part of the Wickedness, Infidelity and Scoffing at Religion, which was so plentifully disseminated in the Times immediately succeeding the great Rebellion, was owing to those Confusions and Disorders: When Men seeing such monstrous Villanies committed, under the specious Disguise of Sanctity and Godliness, were induced to suppose that there was no such thing as Religion, or if there was, if such were the Fruits of it, it could not be useful or profitable to Society, and therefore easily perswaded themselves to give a Loose to their Passions, to suck in Iniquity with Greediness, to gratify and indulge all their vicious Appetites, without Fear or Restraint, without any Care or Concern

cern about Religion; ſuch a Courſe of Life being leſs hurtful to others, and more pleaſant to themſelves. ———

4. If we have a due Senſe of the Benefits of Government, we ſhall be the more readily engaged to pray for our Princes and Governors, when we reflect on the numerous Anxieties and Sollicitations that attend ſuch a Station, and the conſtant Series and Succeſſion of Buſineſs and Trouble that ſurround, and even oppreſs a Throne.---The moſt tranſient View of Hiſtory will ſupply us with many Examples of Kings that have been fatigued and worn out, that have ſunk away and expir'd under the Weight of a Crown: Of others that have voluntarily diveſted themſelves of all that Pomp and Majeſty of Empire, which the Vulgar ſo much admire, and retir'd into Privacy,---there to obtain that Eaſe and Satisfaction, and Enjoyment of Life, which they could not before command with the utmoſt Exertion of all their Power.---And to bring this Argument nearer home, at leaſt as near as ſo exalted a Condition, and ſo far removed from common Experience, will permit us; if Men would only conſider what has paſs'd within their own Minds, when either by Ambition, or Love of the Publick Welfare, they have been called out to ſhew themſelves in the more buſy Scenes of Life, to bear Offices of Truſt or Dignity in the Commonwealth,---if they would recollect how many irkſome Days, and ſleepleſs Nights they have ſpent in ſuch Circumſtances; how little Pleaſure they have receiv'd from the Pomp and Ceremony of their Station,---how much they have wanted the Advice and Aſſiſtance of their Friends,---how many Spies they have had on all their Actions,---how often their moſt innocent Speeches have been interpreted to their Prejudice,---their moſt laudable and upright Endeavours for the Publick Good, been cenſur'd as tending to private and ſelfiſh Views.---How eaſy it is in ſuch Caſes to offend many,---and how difficult to pleaſe even a few,---and with what Joy and Tranſport they have at laſt---eſcap'd from ſuch Places, even as from Priſon and Confinement,---they might then frame to themſelves ſome diſtant and imperfect Idea of

the much greater Pains, and Fears, and Dangers, that perpetually environ the Perſons of their Governors, and how neceſſary it is for them, to implore the Divine Aid and Aſſiſtance upon them, to ask of God to give them *underſtanding Hearts*, to enable them to perform the Duties of their Function with Juſtice, Courage and Wiſdom, and *to go in and out before the People* committed to their Charge.---*This* is the moſt acceptable Service we can pay to our Prince, and *this* the Obligations that we receive from him do juſtly require of us both in Duty and Gratitude.---Men of any Spirit and Generoſity are generally ſo much affected with the Senſe of Benefits and Kindneſſes conferr'd on them, that the Pain and Uneaſineſs they undergo, till they have either repay'd or acknowledg'd them,---is almoſt equal to the Wants and Neceſſities they were reliev'd from. And though the exalted Condition of Kings ſeems to place them out of the Reach of this mutual Intercourſe, and it is as it were a diſtinguiſhing part of their Prerogative, to give without any Hope or Proſpect of Return; yet by the due Performance of this Duty, the meaneſt Subject has it in his Power to recompence and gratify his Prince, and by calling in the Aid and Aſſiſtance of Heaven to bring down Bleſſings on his Head, to offer him a Tribute more profitable than Gold,---to give him Succours and Protection more prevalent than the Promiſes of Lives and Fortunes, and that *ſhall fight for him againſt his Enemies better than a mighty Shield and ſtrong Spear*, Ecclus. xxix. 13.——

I PROCEED now in the ſecond place further to recommend this Duty from the Reaſon alledg'd by the Apoſtle for it, *That we may lead a quiet and peaceable Life in all Godlineſs and Honeſty*.

AND now as I am entring on this part of my Deſign, it ſeems almoſt ſuperfluous to purſue ſuch an Argument.---Men do not want to be convinced by a long Train of Propoſitions, of what they ſee and feel, and when they find themſelves in the undiſturb'd Poſſeſſion of their Liberty and Property, reaping the Fruits of their Labour,

and

and enjoying the free Exercise of their Religion, it cannot certainly be a Work of extraordinary Toil and Pains to make them sensible from what Causes and Springs they derive the Benefit of these inestimable Blessings---It must often and every Day occur to them, how precarious and insecure these Privileges would be, or rather how entirely they would vanish away and cease to be at all, if Mankind were left to follow their own deprav'd Inclinations, if every one might do what was right in his own Eyes, without any Restraint from Laws and Government, and the World was reduc'd to what is *falsely* call'd a State of Nature.---Man is originally design'd for Civil Society, and the Consciousness of the many things he wants, and the Experience he cannot but have of the Difficulty of acquiring and keeping them, through the Violence and Iniquity of wicked Men' even in his present Situation, under the Influence and Security of a National Establishment,—must fully demonstrate to him in how much higher Proportion these Difficulties would be raised and increased, and how hard a Task it would be in so lawless a State, to get either the Necessaries or Conveniences of Life, nay, even to preserve Life it self: If we could then be said to live, when our Days would be consum'd either in the Pursuit of Beasts, or in escaping our selves from the Fury of our Fellow-Creatures, and at Night our Repose be interrupted, and our restless Minds perpetually alarm'd, with the dreadful Apprehensions of being surpriz'd both by Beasts and Men.—When Might would be the Measure of Right and Wrong, and all Points of Doubt and Controversy be determin'd by the unerring Decision of the longest Sword.—In short, the Estate, the Honour, the Chastity, the Life of every one, would subsist entirely on the Forbearance and Mercy of others, which we may easily imagine would not be very lasting, when there would be so many, who either through Caprice, or Lust, Ambition or Cruelty, would be induced to attempt, and have either Fraud and Cunning enough to over-reach and circumvent us, or Power and Strength enough to rob and deprive us of them.—

How

How rude and deform'd would the Face of this World appear in ſuch a View! And how fierce and unpoliſh'd! How deplorably wretched and miſerable would be the Caſe of the Inhabitants of it, without Laws, without Arts and Learning, without Trade and Manufactures, without Religion, nay, even without God in the World! The Invention of Arts, the Introduction of Learning and Manners amongſt Men, Commerce and Manufactures; all the Improvements of our intellectual and moral Faculties are ſo many Effects of Government and Society. Such Studies as theſe muſt receive Encouragement and Protection from the Authority of States; they muſt come up, and grow and propagate themſelves in peaceable Times, when Mens Minds are at Eaſe, and their Imaginations undiſturb'd with the Care of preſerving their Lives and Fortunes *.—And as to Religion, though God has given Man Reaſon and Underſtanding, whereby he may attain to the Knowledge of his Maker, and be convinced that it is his Duty to worſhip and obey him, and to receive and practice all his Commands, whether dictated to him by Nature, or any other way reveal'd, yet it muſt be allow'd, that, on this Suppoſition Religion could not prevail, and ſpread it ſelf in the World, Men could have no Leiſure and Opportunity to ſtudy and practice it themſelves, or to teach it to others.—But on the contrary, the very Notion of a Deity muſt in a little Time be quite effac'd out of Mens Hearts, and they would have no more Knowledge or Fear of God, no better Principles of religious or moral Duty than the *Horſe and Mule that have no Underſtanding*.—Let us look into the Annals of former Times, and we ſhall not want Proofs of this Suppoſition.—When were the *High-ways occupied, and when did the Travellers walk through By-ways?* When did *the Inhabitants of the Villages ceaſe?* And *Men chuſe new Gods?* When had every Man his Idol and his Prieſt to himſelf?—Why the Anſwer is eaſy and ready at hand,

* See *Spratt*'s Hiſtory of the *Royal Society*, p. 13.

when

when *there was no King in Iſrael,* when *every Man did that which was right in his own Eyes?* That is, when Men came as near to a State of Nature, as it is poſſible for civiliz'd Creatures to do.—And the Solemnity of this Day, will tell us and our Poſterity, what were the Conſequences of deſtroying our antient Conſtitution—How many, and how different Sects in Religion immediately ſprang up amongſt us, all of them pretending their own Tenets to be true, and therefore to be believ'd and eſtabliſh'd, and all others to be falſe, and not ſo much as tolerated.—How many Forms of Government did thoſe Times of Miſery produce! Almoſt every Mechanick thought himſelf ſufficiently qualified to offer a more pure Plan of Religion, or to project a better Model of Government.—And ſo frequent then were Changes of all kinds, that no one, who had any Experience of Affairs could, upon rational Grounds, promiſe himſelf the ſecure Poſſeſſion of his religious or civil Rights; and ſo it always muſt and will be, when Men either govern, or are govern'd by an armed Force.---At laſt, after we had gone through numberleſs Stages of Oppreſſion; after our Country had been terribly harraſs'd with War, and defac'd with Blood and Slaughter, after we had ſeen our King murder'd, our Princes and our Nobles driven into Foreign Lands, to beg their Bread in deſolate Places.---After the Nation had long groan'd under the Tyranny and Uſurpation of the meaneſt of their Fellow-Subjects, and Religion was almoſt dried up and extinguiſh'd by Enthuſiaſm and Hypocriſy; it pleaſed God, after he had chaſten'd and corrected us with theſe ſevere Afflictions, to ſettle and build us up again upon our former Foundations, to reſtore to us our lawful King, and our antient Conſtitution both in Church and State: And *Happy is that People that is in ſuch a Caſe.*———

And this Happineſs, I hope, we are all of us much too ſenſible of, ever to risk or hazard the loſs of it again.---However, as we cannot be too often warn'd of ſuch Dangers, give me leave to make an Inference or two from what has been ſaid, by way of Application:—Since then we are exhorted

horted by the Apoſtle to *make prayers, and interceſſions for Kings, and all that are in authority*, it cannot certainly be conſiſtent with the Performance of this Duty, to defame or villify either the Perſon or Adminiſtration of our Sovereign---to nouriſh and foment any falſe, malicious, or doubtful Reports againſt the Government, either publickly to *ſlander the Footſteps of the Lord's Anointed*, or to wound him more covertly, tho' not leſs dangerouſly, through the Sides of his Miniſters.——

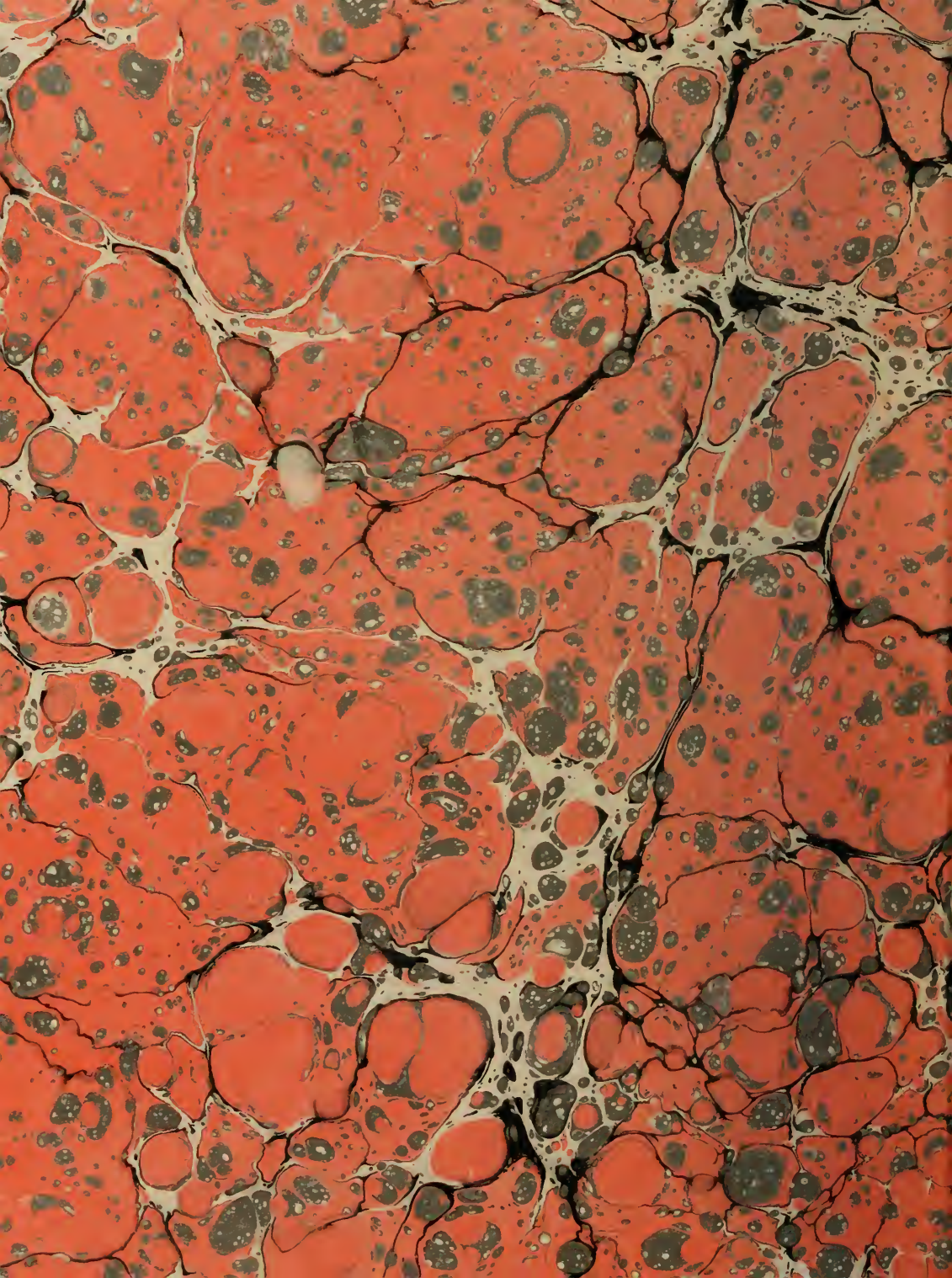
ALL Humane Adminiſtrations muſt neceſſarily be ſubject to Error and Miſtake, and there will never be wanting, Men ready, either to magnify or inflame real Slips and Miſcarriages, or to raiſe and make them themſelves; and will ſo artfully dreſs their Falſehoods in the ſhape of Truth, ſo varniſh and palliate their Deceits, with all the ſeeming colours of Reaſon, that it is not always eaſy, for honeſt and well-meaning Men to diſcover and avoid them.---

THESE Artifices we ſhould endeavour to fortify ourſelves againſt, with the utmoſt Care and Diligence:---For, when Men are once drawn into ſuch Meaſures, when they have once given themſelves up to the guidance of a Faction, they ſwallow down as Truth, every Thing that comes from them; they hug and embrace every Story that bears their Image and Superſcription; they will not think, that they are themſelves Men of ſo little Senſe, as to be deceiv'd, or that thoſe whom they confide in, have ſo little Honour, as to deceive them; and ſo implicitly follow their Leaders, without reflecting upon the huge Improbabilities of ſome Things, and the monſtrous Abſurdities of others, without ſuffering their Underſtanding to examine and enquire into the Grounds of thoſe Stories, which it is ſo much the Intereſt of their Party, and ſo little their own to believe.---And having got thus far in believing, they ſoon come to acting; and having long uſed themſelves *to ſhoot out bitter Words* againſt their Sovereign, they at laſt bring themſelves to lift up wicked Hands againſt him; and from deſpiſing him in ſecret, to defy him openly,---and ſo proceed from one Wickedneſs to another,

another, till it is too late to repent or retreat.---till their Repentance comes too late to attone for the Guilt, and their Retreat too late to prevent the Conſequence of their former wicked Actions ;---till they have aſſiſted theſe treacherous Politicians ſo long, that they can now ſubſiſt without them, till they have enabled them to build up, and finiſh that Iniquity which they could not have compleated, unleſs theſe Men had ſerv'd them as *Scaffolds and Ladders*, to lift them up to their Work.---Many of thoſe who acted in the Times of the great Rebellion were, without doubt, in this Caſe, and did not deſign to go ſuch Lengths in Villany as they did, and would have ſhudder'd at the bare mention of thoſe Crimes, which they afterwards committed without any Remorſe ; and if they had then been charg'd with that dreadful Catalogue of Miſeries they brought upon the Nation, would have anſwer'd with *Hazael, Is thy Servant a Dog, that he ſhould do this great thing ?* But having once departed from their Duty, and either *deſpairing* of the Mercy of their Prince, or *fearing* the Vengeance of thoſe they ſhould deſert, they went on from Diſaffection to Murmuring, from Murmuring to War, and from War to *Parricide.*

Laſtly, SINCE Government is ſo much for the good and benefit of Mankind, that without it we cannot live, either quiet or peaceable Lives, *in Godlineſs and Honeſty*,---ſince our own is ſo particularly recommended to us, by the admirable Frame and Conſtitution of it, and beſides, ſweetned and endear'd to us, by the unparallell'd Goodneſs and Vertues of our Prince, let us, by our exemplary Loyalty, ſhew our ſelves truly thankful for ſo invaluable a Bleſſing.---And in order more effectually to ſecure it to us, let us add to our Obedience our conſtant and devout Prayers for the King and his Family, for the *preſervation* of his Life, the *proſperity* of his Affairs, and the *ſtability* of his Government.---And may the Solemnity of this Day, and the ſad Remembrance of our Liberties that were trampled on, our King that was murder'd, and our Religion that was defil'd by

cruel and bloody Men, inſpire us for the future, with a more cautious Zeal for Liberty, the moſt inviolable Fidelity to our King, and the moſt Sincere Piety to God. And *being now made whole, let us Sin no more, leaſt a worſe Evil come upon us.*----

WHICH God of His Infinite Mercy prevent, *&c.*

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